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EPITAPHS AND NAMES. — From a pleasing little volume entitled “Along New England Roads,” by W. C. Prime, LL. D., New York, Harper & Brothers, Franklin Square, we copy a few epitaphs contained in a chapter having the title given in our heading.

The author observes that there is a common old epitaph, found frequently in graveyards in England as well as in America, in one or another form. In that same graveyard at Putney he found it in this form : —

Behold my grave as you pass by
As you are liveing so once was I ;
Death suddenly took hold on me
And so will be the case with thee.

An inscription in Fayetteville, Vt., adds a stanza : —

While thou art reading o’er my bones
I ’ve often read on other stones,
And others soon shall read of thee
What thou art reading now of me.

Similarly at Pittsfield, N. H. : —

Ah soon we must pursue
This soul so lately fled,
And soon of you they may say too
Ah such an one is dead.

On the grave of a girl of seventeen, at Goshen, N. H. : —

Dearly beloved while on earth —
Deeply lamented at death —
Borne down by two cruel oppressors —
Distracted and dead.

In an abandoned graveyard at Francestown, N. H., on the headstone of Mr. Isaac Brewster, who died in 1782 : —

Happy the company that ’s gone
From cross to crown, from thrall to throne
How loud they sing upon the shore
To which they sailed in heart before.

Inscription over Nathaniel Darte, Surry, N. H. : —

Dear friends, don’t mourn for me nor weep :
I am not dead, but here do sleep —
And here I must and shall remain
Till Christ shall raise me up again.

On the stone of his wife : —

Friends retire ; prepared be
When God shall call to follow me.

In the same place, on the epitaph of John Marvin : —

Death, thou hast conquered me —
I, by thy darts, am slain :
But Christ has conquered thee,
And I shall rise again.

Mr. Prime gives an interesting list of Christian names which he has copied from various burial-places along his route : —

Vesta,	Smilinda,	Bezaleel,
Madona,	Theodate,	Phileena,
Imogene,	Mitty,	Asenath,
Sabrisal,	Rozill,	Resolved,
Alanette,	Lima,	Comfort,
Rocksena,	Orlo,	Romanzo,
Ora,	Elmon,	Theda,
Phene,	Ede,	Diademias,
Arozina,	Irena,	Coral.

He also copies from the printed catalogue of a New Hampshire school a curious assortment of girls' names ; but we fear to borrow too freely.

The literature of epitaphs is far from complete ; and persons curious in such matters will find opportunity for observation in country churchyards.

ARMENIAN FAIRY TALES. — A correspondent, Mr. A. G. Seklemian, an Armenian, born in the village of Bitias, not far from Antioch, Syria, writes in regard to the popular tales of his people. Twenty years ago, in his boyhood, it was the custom for the villagers to assemble during the long and tedious winter evenings and recite tales ; the narrators would be the oldest persons, or those who had traveled farthest and seen the most.

He observes that the chief carriers of tales have been : (1) Gypsies. These are in the habit of embracing the language and customs of the people among whom they happen to live, whether Armenian, Assyrian, Arabian, Turkish, etc. The best story-tellers whom he has ever seen, as he remarks, are the Gypsies, who seem to have a natural capacity for telling even the most commonplace tales most eloquently. (2) Dervishes. These travel like the Gypsies, and recite tales. The Dervish, as well as the professed Mohammedan Gypsy, however, adapts the tale to Mohammedan ideas, introducing polygamy where it does not appear in the plot of the Armenian, and substituting a *tekye* (Moslem convent) for the Armenian monastery, a Dervish for the Armenian monk, a muezzin for the Armenian sexton, etc. As the tales are not printed, the various story-tellers, in Oriental countries, qualify the details according to their abilities and descriptive powers, the plot being in all cases essentially the same. Sometimes, indeed, the plot is spoiled by unskilled reciters through the blending of two or three tales into one whole.

As to collections, Mr. Seklemian is acquainted only with the works of the late Bishop Srauantziantz, a native of Van, who collected folk-lore, popular songs, ballads, fairy tales, riddles, etc., in a volume called the "Manna," printed in 1876. (Place of publication is not mentioned.) A second series was printed in 1884. This writer's work is said to be faithful. Mr. Seklemian does not mention the "Armenische Bibliothek" of A. Jannissian, Leipzig, 1887.

THE YOUNGEST OF THE THREE. — Mr. Seklemian, as an example of the fairy tales heard from his paternal grandmother, who on her part had learned them from her grandmother, gives a story, belonging to a type